





A briete and
pleasant discourse
of duties in Ma-
riage, called the Flower
of Friendship.

Imprinted at Lon-
don by Henrie Denham,
dwelling in Paternoster
Row, at the Signe of
the Starre.

Anno domini 1577.

Cum privilegio.



To the Noble and most

Vertuous Princeſſe Eli-

zabeth, by the grace of God,

of Englande, Fraunce, and Irelande

Queene, defender of the fayth &c.

the long life, and quiet raigne, which

and perfect health

and yllnesses

would



HEN I CON-

sider most Noble

Queene & Soue-

raigne that with-

in your Maiesties

sacred brest, wiser-

dome, adourned

wyth Noble ver-

ties, is only harbored. From whence as

from a pure Fountaine, doth flowe, the

deedes of a Noble heart, waying there-

withall your Maiesties highe dignitie,

and the lownesse of my estate, wyth my

simple skill: I stood as one dismayde,

not daryng to adventure to put thys

my base stile to the hearing eyther of

your Maiesties excellent cares, or to the

aldon A.2. judges

Rom The Epistle 310 T

iudgement of your skilfull eyes, so well
 otherwise, with the learned labours of
 more excellent authours satisfied. Yet
 daily perceyuing the clemencie of your
 Highnesse most noble minde, conioy-
 ned wyth so hyghe an estate of Soue-
 raignetie, and notyng your Princelye
 curtesie, and as it were, a heauenly hu-
 militie matched wyth the great know-
 ledge, graffed in the roote of your ma-
 iesties royall heart, I was by this, though
 before discouraged, boldened to pre-
 sume so farre, as humblye to offer thys
 my simple present vnto you. Hygh-
 nesse, expressing my good wyll, which
 of my frairelesse Garden, and barren
 foyle haue founde out thys fragrant
 flower of Friendship, crauing the onely
 acceptyng of the same, no otherwyse,
 than that noble Alexander of Macedon,
 who greatly esteemed the poore Poeme
 giuen him by the Philosopher Pirrho or
 Anthonius the Emperour, that confide-
 ring the giuers good wyll, highly regar-
 ded a fewe simple Meters offered vnto
 him. Wherefore redoubted Soueraigne
 .s. A. o noble

Alexan-
 der.

Antoni-
 nus.

Dedicatorie

o noble *Alexandra*, my hope is, for that
in the person of your Maiestie, are as-
sembled the rare vertues, not onely of
those Princes, but of many others, you
will amongst the Noble presentes of
more higher estate, receyue these fewe
simple lines, as from him that con-
tinuallie prayeth for the long
and prosperous continu-
aunce of your Maie-
ties happye
raigne.

Your Maiesties most humble
Subiect *Edmonde
Tilney.*

Pedication

to noble & excellent my hope, for that
in the person of your Majesty, are all
templed the rare virtues, not only of
those Princes, but of many others, you
will amongst the Noble Princes of
more higher estate, receive the few
simple lines, as from him that con-
tinually prayeth for the long
and prosperous continu-
ance of your Maie-
ties happy
reign.

Your Majesty's most humble
Subject Edmund
Tilney.

¶ A brieft and pleasaunt
discourse of duties in
Mariage.



V THAT TIME
that Flora hadde
clothed the earth
and brannchelle
of the new spring-
ging trees, wpth
leaves of liuelye
greene, and be-
ing as it were in
the prime of hys delightes, had garnished
the pleasaunt speldes a newe wpth fra-
grant flowers, earely on a morning when
Phocbus also had spred abroad his blisse-
full rayes, and comfortable beames, I
wpth a friende of myne, called Payster
Pedro di luxan, demised holme to enioye
some part of that dellyghtfull season, and
in the ende concluded to walke, and range
abroade in the fieldes, and pleasaunt Geo-
ues, where we were not onely parta-
kers wpth the sweete recording birdes, in
the wonderfull workes of the almygh-
tie:

THE FLOWER OF A

tie: but were thereby also occasioned, to
glorifie the Creator thereof. Thus consu-
ming the tyme, till it was nere Pone,
and when the Sonne began to waxe some-
what warme, we determined to go from
thence, unto a worthy Ladies house there,
by, called the Lady Iulia, where we myght
rest vs the heat of the day, & as it chanc-
ed, we came in very good tyme. For euen
as we entered the Ladies house, they had
newly washed, & were ready to sit downe
to dinner, where we founde a ioyfull com-
paine assembled together, both Ladies,
and Gentlemen, amongst the which, was
Madame Iulias daughter, called the Lady
Isabella a very faire gentlewoman. There
was also the Lady Aloisa with many other
Ladies; and they lynched Maies, beside
M. Lodowic Viues, and an olde Gentle-
man called M. Erasmus, of whom after
we had taken acquaintance, and used such
courtesie as the time, & place required, we
ate all downe ouerlye to dinner, where
there was such exceeding cheere, such pleas-
sant talke, such melodie, and such swete
cheering of the Ladies, that it was a world
to

Friendship. P

to see how merry we were. And being thus
in our pleasures, h Lady Julia, deuised with
the company in what pastime we shoulde
spende the after none. Some lyked well
of carding, and dicing, some of dauncing,
and other some of Chesses, all which were
condemned by the most part, who allea-
ged that those Pastimes were not any-
suerable to the tyme of the yeare, but
moze meete for Christmas: and therefore
such game were fittest, that might be vsed
abroade in the fields, as shooting, bowling
and such other like. But M. Pedro, nothing
at all lyking of such deuises, wherein the
Ladies shoulde be left out, sayde that he wel
remembred how Boccace, & Countie Baki-
zar with others, recounted many proper de-
uises for exercises, both pleasant, & profita-
ble, which quoth he, were vsed in y courts
of Italie, and some much like to them, are
practised at this day in the Englishe court,
wherein is not onely delectable, but plea-
sure toynded with profite, and exercise of
the witte. With that all the whole assem-
blie, both Ladies and Gentlemen, desired
him, for that they were unskillfull in those
deuises,

The Flower of

deuises, he would put some one of them
in use, which he best liked off, and they all
would be obedient to his determination.
At the first he utterly refused it, but in the
end at their often intreaties, he answered
that he would doe his diligence. So in
haste the table was taken away, and the
company having washed, the Ladies
withdrew them for a while into their
Chambers, at whose returne we went all
into the Garden, a place marvellous de-
lectable (wherein was a passing fayre ar-
bour) at the entrants whereof, on eche side
sprong vpp two pleasant trees, whose
greene leaues much delighted our eyes,
and were supported with two stately
pillers, curiously painted with diuers de-
uises. All the whole about aboue ouer
our heads, and on eche side was powdered
with sundrie flowers, and wreathed about
with the sweete Baye or Eglantine, be-
twixt the branches whereof the cheere-
full Sunne layde in his beames, here and
there, so that the heate did not molest vs,
neither did the Sunne want to cheere vs.
What shall I say? It might be called a
terrestriall

ayster
dro de-
seth the
stme.

be def-
ption
the
rbor.

Friendship.

terrestriall paradise. And when the whole
company were orderly marshalled by vs.
Pedro on the benches, which were trimly
set wth Canomple, and Daffies, he ga-
thered from the top of the Arboar, three
or foure branches of Roses wth their
greene leaues, whereof he wreathed a
Garlande, and demanded of the whole
company, if they would consent to his e-
lection, and obeye whome soeuer he dyd
chose for their Soueraigne, whereat they
all answered that they would. And then
turning towards the Table laden, sayde
that he in the name of them all, tooke
the respectes presented vnto him, that gar-
land, and therewith the soueraigne ower
them for that day. And when he had set the
same vpon his head, sayd that whet soeuer
they had willed him to do vnto the it y^ell time, he
thought it best, the company beinge so apt
for that purpose, they should by consen-
t ther rehearlesome pleasant wyse as in de-
bate of some such matter as the Lady
Julia their soueraigne should command.
And my opinion is, quoth he, to assest
as euery thing sheweth not a better
naturall

The La-
die Inlie
chosen S-
ueraigne

Friendship.

linie.

naturall amitie amongst themselves; yea
the trees, sayeth Plinie, hath a naturall
instinct of friendship, the sweete flowers,
the pleasant hearbes, declares the same
also, that we intreate somewhat of frend-
ship, and because no frendship, or amitie
is, or ought to be more deere, and surer,
than the loue of man and wyfe, let this
Treatise be thereof, wherein I woulde the
duetie of the married man to be described.
For the knowledge of duetie is the mayn
tenaunce of Friendship. All the company
commended Master Pedro for his plea-
sant deuise, and the Lady Julia standing by
saide, that for so much as the soueraigne
though not with byr self, was commit-
ted vnto byr with consent of them all, and
due obedience promised, I like well, quoth
she, of this, which Master Pedro hath
already devised, touching frendship, and
duetie of the married man. Wherefore by
the same authoritie, which I haue recei-
ued, I commaunde you, Sir, and turned
his towards Master Pedro, and performe
this charge, which you haue deuised of the
married man, not so that I thinke you to
be

Friendship.

be a better husbände, than any of the rest here. But bicause we being yet wholye ignorant in thys kynde of pastimes, you may as the principall authour thereof, instruct vs in the whole circumstance: and agayne, being so well languaged as you are, we shall haue good spoise, to heare you interlarde our Countreys speache with some Spanishe trickes. As I doe, quoth Maister Pedro, utterly denie to be the author of these pastimes, which haue long ago bene else where practised: so myght I right well excuse my selfe, both for want of skill, and also of good utteraunce. But for that I haue in the name of all the rest, promised obedience vnto you. I will not be the first that shall disobey. Wherefore twozthie Ladies, and Gentlewomen, quoth hee, if I doubted of your friendlye iudgement, and beneuolence, I woulde craue it at the beginning, but bicause your good hearts and noble natures, haue bene by proufe sufficiently tryed of mee, letting that passe, I will go briezely to my charge, the Flower of Friendship, wherein I will first declare vnto you, the vertues of the

Maister Pedro is commaunded to describe the married man.

Maister Pedro beginneth this Flower of Friendship.

The Flower of

the com-
munion
marriage.
mes. 2.

the matrimoniall estate, which (setting
virginittie asyde, as the purest estate, is
both holpe and most necessarye. It is not
vnbeknowne vnto vs Christians, how God
the Creator of all thinges, made of the rib
of Adam his welbeloued Eua, as an helper,
whome Adam called bone of my bones,
and fleshe of my flesh, so that the almighty
instituted hys holpe ordinaunce of matre-
monie in the blissefull place of Paradise,
when man was in his chiefest perfection:
and therefore, if antiquitie may giue anye
worthinesse, what is moze auncient than
this honorable estate, which God himselfe,
the founder of all, ordained and consecra-
ted: What is more honorable, and praiser-
worthy, than thys, that Christ wyth hys
mother in Canaan did not onely wyth hys
presence make honorable, but also wyth
miracles did sanctifie the same: What is
moze inst, than to render that to our po-
steritie, which we of our predecessors haue
before receyued: What thing is moze in-
humayne, than for man to contemne that
as prophane, which the eternall hath halo-
wed, and nature hit selfe bewytified: Christ
out

Friendship.

our Lorde commaundeth that man shall forsake Father and Mother, and cleave to his welbeloued spouse, and what is more holy, than loue towardes parentes, which GOD in the commaundementes hath rewarded with the longnesse of lyfe, yet matrimonie is preferred before y^e same, what is then more necessary than Matrimonye which containeth the felicitie of mans life, the Flower of Friendship, the preservation of Realmes, the glory of Princes, and that which is most of all, it causeth immortallitie. I might here alledge a number of authorities in the commendation of mariage aswell of auncient Doctors and Fathers, as also worthy Philosophers, and graue learned men. But bicause you doubt not therein, and the State doth sufficiently commend it selfe, I let them passe, and will before I procede anye further, shewe you the rites of diuers Nations in celebrating this misterie, whereof as some will make you to laugh, so other some are to be noted. As for the christiaⁿ orders they are not unknowne vnto you. Amongst the auncient Romaynes, as Cicero saith, were

*The rites
of diuers
nations in
marrying.*

*The Ro-
maines.*

two

The Flower of

two kindes of mariages, wherby they had also two sortes of wyues, the one more ordinary, whome they called Matrones, the other were called housewives, which were married by conioyning of handes almoste like vnto vs. These did they rekeeme as their daughters, and had like inheritaunce of their landes, who bare the rule of theyr houses, and therefore called housewives. But no accesse of the husband might be permitted vnto them. For on the Matrones began they theyr chylde. The Babilonians married their maydes without dowries in this maner. All their maiides, which were to bee married, were assembled in a place appoynted, and placed orderlye the sayrest first, then the meaner sort, and last; the fowleest. The sayrest was given vnto hym that would giue most money to marrye with hir, still payinge accordyng to their betwixt, more or lesse, till they came to the fowleest, & to them that woulde marry any of those, was giuen parte of the money, that was taken for the sayrest sort, payinge accordyng to the rate, as they exceeded in foulness. The like maner also was vsed
amongst

the Babi-
onians.

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amongst the auncient Venetians, as sayeth *The Ve-*
Sabellicus, an unhappye custome was it, *netians.*
quoth the Ladie Iulia, and lykely that the
Flower of Friendship was but weakelye
rooted betwene them of so slender acquaint-
taunce: But I praye you tell vs howe the
indifferent sort were married, that were
neither soule, nor faire, but lonely & alone.
Mary quoth he, for such amongst the Ve-
netians there was no moneye either given,
or taken, but were married for naught.
And so perchance, quoth a merie gentle-
man, that stode by, called Master Gual-
ter of Calone, were some of the sayest,
as they be sometymes now a dayes. I
haue also redde, quoth Master Pedro, that *The*
in Fraunce, the Maydens yd chose their *French*
husbandes in this sort: The parents called *men.*
a number of yong men to a banquet whome
they thought fittest, and him to whome the
Mayde gaue first water, by that signe she
chose for hir husbande. In Mauritania, as *The Ma-*
sayeth Diodorus Siculus, there was such *ritanians*
sore of women, that enerye man myght
haue fve wyues, and no lesse then three,
which also after the death of their husbands

The Flower of

With in one moneth eyther willingly burie
ed themselues with him, or were perforce
executed by the lawe. In the Isles of Ca
naria there were contrarywise, so manye
men, and so fewe women, that every wise
might haue tenen husbandes, and coulde
not take lesse than five. But I trust, quoth
the Ladie Aloua, that those men went not
so hardhearted, as to be buried with their
wiues; as the women in that other coun
trie were with their husbandes. I thinke
not, quoth Payster, Pedron, and I doubt
whether those women of Mauritania, could
not haue bene contented to haue tarped
before their husbandes; had there bene
not lawe to haue compelled them. Tush;
quoth the Ladie Iulie, this is farre from
your written. What appertayneth this to
the Flower of Friendship? I adoe, quoth
he, I can not yet come to my purpose. What
one word more, and I will to my charge.
The Chaldeans, that honoured the fire for
their God, had an easie custome: for when
they minded to marrye, the Priest kindled
the fire in the god mans house, and both
the parties touching it, were assured to
gither,

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the Isles
Canaria.

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he Chal
ans.

Friendship.

gither, and when anye of them mispyked,
 one of them quenched the fire, and so were
 they as free, as ever they were before. In
 another Countrie the Priest of their I-
 dols enioyed the first nights pleasures of
 the Bride, as in Scotlande the Lorde of *The Scot*
 the Hoyle, hath the first frutes of all the
 Virgins, wythin his Lordeshyp. A num-
 ber of such like customes I coulde recite,
 but I may not spende longer time in these
 trifles, and the Ladye Julia desireth to
 heare of our friendly Flower, whereto now
 I returne, and sape, that equalitie is prin-
 cipally to be considered in this matrimo-
 niall amitie, as well of peeres, as of the
 giffes of nature and fortune. For equal-
 nesse herein maketh friendlynesse, Pyta- *Pitachus*
 chus Myteleneus one of the seauen sages *Mytele-*
 of Grece, being demanded of a young *neus.*
 man, whome he shoulde take to wife, an-
 swered, go and learne of the children that
 playe togither, and they will informe thee.
 For they had a game among them, wher-
 in they often repeated, take to thee thy
 Peere. Marry not a superiour, sayth Phi- *Plutarch*
 tarch. For in so doing, in steede of kinde

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folkes, thou shalt get thee maysters, in
whose awe thou must stand, and a rich wo-
man, that marieth a poore man, seldome or
never, shake off the pride from his shoul-
ders. Yea, Menander sayeth, that such a
man hath gotten in steede of a wife a hus-
band, and she of him a wife, a strange al-
teration, a wonderfull Metamorphosis.

Menan-
der.

Licurgus.

But Licurgus the lawe maker well con-
sidered that, when he ordeyned that women
should be maryed without dowries, so that
then they had nothing to be proude of, save
onelye their vertues, which ought to be
accounted the chiefest dowrye. For that
which is more excellent, is to be preferred
before things of lower valour. Why then
for lack of substance, shall a vertuous wife
be repelled, or for want of wealth, losse
dome be reiected? Alexander, the great
Monarch of the whole worlde, shewed his
noble courage in nothing more, than in
that he reiecting the ryche Barbarian
Queenes, vouchsafed to match with Bar-
cina, daughter of Arbaces, a poore gen-
tleman, but of noble parentage, wherein
not riches, but nobilitie adorne with ver-
tues

Alexan-
der.

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tues pzenapled. Well, quoth the Ladie Iulia, I pray you what is he now a daies that had not rather marie a woman full of money, wanting vertue and grace, than that hauing vertues lacketh money. For my part, it well lyketh mee that equalitie, as you say, be obserued, seing equalnesse causeth friendlynnesse. But I vnderstande not this kinde of equalitie, wherein you seeme to allowe the greatest inequalitye that can be. For Alexander being Lord of the whole worlde coulde finde no equall match, in respect of his greatnesse. Much lesse Barcina that was so farre his inferiour, both in parentage and substance. Not so farre his inferiour, quoth Mayster Pedro, for the great vertues which abounded in Barcina, and as I sayde befoze, the onely riches to be required in a woman, was in al respects comparable to the great greatnesse of Alexander the great, neyther dyd she want sufficient parentage, and though not a Conquerour of the worlde, yet well knowne to be proceeded from the conquerours owne linage, so that a vertuous woman being wyse, and of good linage, wanteth

The Flower of

teth no equalitie on his parte to counter-
peyle the greatest riches or treasure, that
any man can haue. For where vertue a-
boundeth, all good things doe flowe. And to
conclude, I saye that great regarde ought
the man to haue in his choyse, that he may
leauē his child parentage, which being top-
ned to vertues, maketh men persite. Now
for the equalitie in age, I saye, consisteth
lykelike in the equalitie of yeares, but not
so much as the Philosophers, in tymes
past affirmed. For Aristotle by his rea-
sons, woulde haue the man to be twentie
yeares elder than his wyfe, because they
might leauē off procreation at one tyme.
Hesiodus the Greeke Poet, and Xenophon
the Philosopher woulde haue the woman
fourteene, and the man thirtie yeares olde,
so that there shoulde be sixteene yeares be-
tweene them, because in that time, the man
shoulde be best able to rule his houtholde,
and the woman taken from euill occasi-
ons. Licurgus lawe was amongst the
Lacedemonians, that the manne shoulde
not marry, before thirtie and seauen yeres
of age, and women at eightene.

What
maner

Friendship.

manner of equalitie is this, quoth the Noble
Isabella, I woulde neuer martyre, rather
than to take such olde cruells, whose wiues
are moze occupped in playstering, than in
enjoying any good conuersation, you saye
truth, quoth Mayster Pedro, neyther doe
I allowe it, yet may I not condemne the
auncient philosophers. For in those dayes
men lyued longer, and their natures were
much stronger. Therefore by likelyhode it
was at that time moze tollerable. But my
opinion is, that they differ not aboue foure
or fife yeares. After this match made, and
equalities considered, next followeth, to
loue, and to like well: For perfit loue knitteth
loving heartes, in an insoluble knot
of amitie. Loue indifferent serueth not,
loue fayned prospereth not. Wherefore
it must be true and perfit loue, that maketh
the Flower of Friendship betwene
man and wife freshlye to spring. Thys
loue must growe by lyttle and lyttle, and
that it maye be durable, must by degrees
take roote in the heart. For halfe loue
is soone gone. And some haue loued in poss
haste, that afterwards haue repented them

The Flower of

at lēpſure. We all ſeeke the faireſt, the ri-
cheſt, and nobleſt. But vertues are layd a-
ſide, and naught accounted off, we ſeeke to
ſeeke our eyes, & not to content our eares.
Whē quoth Maſter Gualter, ſhall a man
chooſe his wyfe wth his eares. To choſe
wth our eares, quoth Maſter Pedro, is
to inquire of hir vertues and vyces, by
report whereof you ſhall vnderſtande hir
condicions, and qualitties, good and badde.
As for that, quoth Gualter, it booteſh not.
For the beſt of them all haue their faults.
And if ſhe be vertuous, ſhe will loke to
be ſo honoured, that hir huſband ſhall haue
the moze to do to pleaſe hir. And I remem-
ber that a wyſe manne, I knowe not his
name, being enquired of a friende of his,
wth whome he ſhoulde marry, answered
that he hadde bene married foure ſundry
times: firſt wth a fayre woman, who was
ſo proude of hir beauty, that he was faine
to pleaſe and content hir, leaſt ſhe ſhoulde
diſhonour hym: the ſeconde verie ryche,
whoſe ſubſtance made hyr ſo ſtately, that
he was forced like a ſlaine to obey hyr: the
thirde was ſo vertuous, that he was glad

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to honour, and reuerence his, to keepe by
still in his vertuous goodnesse; the last was
of good lynage, which so exalted his sto-
macke, that hee made hym his bondman.
Nowe chouse, quoth hee, which of these
foure thou canst best content thy selfe. You
haue made a faire reason, quoth the Lady
Aloisa, I neuer knewe that you were so
deepely learned befoze, and all the Ladies
woulde haue driuen Maister Gualter out
of the Arboze. But father Erasmus sayde
that he remembred the lyke thyng of A-
naxagoras, and therefore hee was not to
be blamed, bycause hee did but repeate the
wordes of a Philosopher. What then,
quoth Maister Pedro, it is no parte of
my charge to dyspraise women, but to
speake the best of them, and to plant the
Flower of Friendship betwene them,
and their husbands. Wherefoze, let loue be
rooted deepely in the mans heart towarde
the woman: let the person be sought, not
his substance, craue his vertues, not his
ryches, then shall there be a ioyfull begin-
ning, and a blessed continuance in amitie,
by which all thynges shall prosper, & come
to

The Flower of

to happy ende. Beware of hatred, be circumspect in loue, which of them first taketh place, doth abyde during lyfe. And loue grounded remaineth for ever, which being once gone, all other goodnesse followeth for company. Therefore to confirme this loue the married man must as muche as he can, alwaies abstaine fro brawling, lowzing and grudging, especiallye, when he is newly married. For if the wyfe first conceyue hate, she will neuer receyue loue againe. The husband then must be merke, and pleasaunt wyth his wyfe, to make hir the more in loue wyth hym at the beginning, so that if afterwarde they chaunce to fall at square, it shall ryse but of a so dayne anger, which will bee gone againe as sone, and not of anye olde conceyued malice. There bee manye men that boast much, how they be serued and feared, lyke Bugges, of theyr wyues, but they marreplously deceyue themselves. For much better were it, if they were better beloued and lesse feared. For whome the wise hateth, in feare she serueth, but whome she loneth, she gladly cherissheth. It is good reason

the man
st be-
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ried.

Friendship.

reason that all women doe labour to stand
in the good grace of their husbandes, but
much more ought we men to foresee, that
wee fall not into the hatred of our wyues.
For if the once fallen his eyes on another
he shal enjoy his in despite of his husbandes
beard. In this long and troublesome iour-
ney of matrimonie, the wise man maye
not bee contented onely wyth the Spouses
virginitie, but by lyttle and lyttle must
gently procure that he maye also steale a-
way his priuate will, and appetite, so that
of two bodies there may be made one one:
lye heart, which she will soone doe, if lone
raigne in his, and without this agreeable
concorde, matrimonie hath but small plea-
sure, or none at all, and the man, that is
not liked, and loued of his mate, holdeth
his life in continuall perill, his goods in
great ieopardie, his good name in suspect,
and his whole house in vtter perdition. I
will recite two, or three examples of those
that loued theyr wyues well, and then I
will procede. The fyrrst that loued his
wyfe, was our Father Adam, who being
set in Paradise, and forbidden on payne of
death,

*The man
ried ma
steale a
his wi
priuate
will.*

*Such a
ued we
their v
Adam*

The Flower of

death, one onelye tree in the Garden, to
consent and please Eua hys wyfe, did not,
withstanding eate of it, and dyed. Darius
the great King, being ouercome by Alex-
ander in all things shewed hymselfe skont
and inuincible, till he vnderstode that hys
wyfe was taken prisoner, who then pou-
red out of hys teates abundantlye, as la-
menting for that which hee more esteemed
than hys lyfe, or estimatyon. Valerius
Maximus sayth, that Tiberius Gracchus
finding two Serpentes in hys bed, sent for
the soothsayers to know what the straunge
chaunce ment, and signified, which an-
swered, that if hee killed the male serpent,
hee shoulde dye before hys wyfe, but if the
female were first slayne, hys wyfe shoulde
dye before hym. He bearing entyre loue to-
wardes hys wyfe, gaue his owne death to
prolong hir life, and kyled presently the
Male serpent. There be, quoth the Lady
Iulia, fewe such husbandes in these our
dayes, or rather none at all. That is the
matter quoth Mayster Gualter, that your
Ladiship is so asfearde to marry, but yet to
tell the truth, and shame the Deuill, there
be

The Flower of

be mo such husbandes, than lyke wyues,
if it were well tryed. Thys saluete fole,
quoth Madame Aloisa, woulde hee well
beaten, and banished our companie. For
hee is still prattling against women, and
interrupteth our pastime. Po, no, quoth
Mayster Pedro, hee increaseth our spothe,
and therefore we can not well want hym.
But I will shewe you one example moze
of later yeares, bicause the Ladye Iulia
sayeth that none now a dayes doe loue
their wyues so well. Baptista Fulgosa re-
counteth of a certayne poore man, and his
wyfe, that were seeking for theyr suste-
nance vpon the sea side. The woman be-
ing taken awayne, by certayne Roners, hir
husbande swam in the Sea after hir, desi-
ring the Pirates to take him also, saying,
that he had rather be with his wife in cap-
tivitytie, than lacking hyr, to lyue at liber-
tie, wherewith the Pirates marueyling, re-
ceyued them both into their Shippe, and
declaring the whole aduenture, presented
them to the King of Lunis, who vnder-
standing the case, gaue them great com-
mendation, and not onely set them at ly-
bertie,

Baptist
Fulgosa

The Flower of

bertye, but also sente them home wth great rewarde.

This maye satisfie to make y^e vnder-stand, that men doe sometimes loue theyr wyues, & hereby may y^e also see of what force the true matrimoniall love is; whereon let the married man fasten; and grounde all the rest of hys doings; and so shal this friendlye Flower bee planted in a fertile soyle. And as there bee certayne swete herbes, that are great nourishers of this Flower: so there bee certayne poysoned weeds, that will ouergrowe it; and in the ende vnterlye destroye it, if they be not weeded out by the roote, wherof the first and chiefest is adulterye. For what godlynesse can raigne in that house; where harlots beare the rule, whose fruits Salomon doth greatly describe. For if the husband please the wicked woman; hee must of force displease hys owne wyfe beinge goodlye, and that breake a good woman cannot wth anye patience supporte. At what time the married man determineth to keepe a harlot; euen the same houre, doth hee set fire to his honestie, destruction

weeds
it will
grow
friend-
flower.

adultery.

Friendship.

to his house, and losse of all, that ener hee
hath. An honest woman wyl suffer a
thousand discommodities in hir husband,
so that shee be assured, that he is contented
with hir, and loueth hir onely. What greater
crueltie can a man shew vnto his wife
than to keepe all his raylings, brawlings,
and chidings for hir, and another to enjoy
all his (good) conuersation, and pleasures.
I doubt which of them hath the greater
harm, either he in doing it, or she in suffering
it. Can there be any greater disorder, than
for the husbands to be merre abroad, and
solow at home, to take from his wyfe
and giue to his harlottes, to want for his
children, and to suffer for his handes. The
sayth that the woman oweth to hir hus-
bande, the like for little ought the man to
reape vnto his wyfe, and though the eye
will laue giue him the superiourtie ouer
his wyfe, that is not to offende, or dispraise
hir, but in wysdom longly to reforme
hir. Therefore the abhorring of adulterie
increaseth unity betwene man and wife,
& the chiefest way to ground the Flower
of Friendship in matrimonie is, first to
rote

Friendship.

ming.

take out the popson of adulterie. The se-
conde worde that is to be extirped is gam-
ring, which though the woman can wyth
more patience suffer than this others: yet
for his owne sake, let him forbear it. For
what wisedome is it, that a man at one
chance of the Dice, hazardeth as much, as
the tople of his whole lyfe hath gotten,
and scrapt together, and small commodi-
tie the gamester reapeth thereby, when he
hath best hap, if all his cardes be told. For
suppose he winne, yet is there such cur-
sing, such lying, such brawling, chiding,
and swearing, that the Deuill laugheth
them all to scoorne. If he lose, he fretteth
and furieth so, that beside the losse of his
thrust, he hazardeth both body and soule,
wyth cursing, and blaspheming. Then if
he epyther winne, or lose, pee see these his
gammes and commodities. I condemne not
honest playing for recreation at times con-
uenient for some small matter, as the per-
sons habilitie is. But what a monstrous
thing is it, to consume whole dayes, yea
whole dayes and nights in gaming, swea-
ring and forswearing. For it hapneth of-
ten,

Friendship.

ten, a dally gamester, a common blasphem-
mer. Wherefore it were no great hynde-
rance to the common wealth, if such kinde
of persons were bitterlye banished. The
thirde pestiferous weed is banquetting, and
riotousnesse. For drunkennesse, whiche
commonly haunteth the riotous persons,
besides that, it wasteth thy thy selfe, consu-
meth thy friends, and corrupteth thy body,
noth also transfozme thee from a reasona-
ble creature to a brute beast. Socrates com-
pareth the witte, that is overcome with
Wylne, unto a horse that casteth hys Mas-
ter. What greater reproch can there be
to a man, than to be called a common drunk-
karde, which is as much to saye, as a man
deprived of all vertues. I could directte ma-
nye examples, what discommodities have
chaunced to worthy men by this dyce, if
the time woulde suffer me. You have yet
day inough, quoth the Lady Iulia. Where-
fore wee praye you shewe vs some of those
examples for our instruction. I am con-
tent, quoth Mayster Pedro, and sayng you
are so willing to heare, I will declare first
some what of Wylne, which by abuse nouri-
sheth

Riotous
nesse and
drunken
nesse.

Socrates

The Flower of

richeth drunkennesse, & by vse is the best
liquour of all others. Anacharsis the phy-
losopher, sayde that the Wyne bare three
kinder of Grapes, the first of pleasure, the
seconde of drunkennesse, and the thirde of
sorrowe, so that passing the first, which is
to drinke it temperately, and delayed, the
other two are naught. Noe, was the first
that invented Wyne, though some at-
tribute the same to Ycanus, and some to
Dionysius. The first that delayed Wyne,
was Fylona bozne in Candia, and beyng
so drinke temperately, it quickeneth the
wit, it increaseth the strength, it chereth
the heart, it taketh away cares, it causeth
colour in the face, it strengtheneth the
sinewes, it helpeth the sight, it fortifyeth
the stomacke, it prouoketh vaine, it taketh
away sorrowes, and to conclude wyth S.
Paul writing to Timothe, being sicke in
his stomacke, counsaileth him to drinke a
little wine. But as many discommodities
hath it also, if it be abused, as breeding the
goutte, causing the droppe, decaying wo-
mens beaultie, and making them barraine
wyth manye other much worse. Licurgus
the

Friendship.

the Lacedemonian lawgiver, commanded, that no man before thirtie yeares of age, should drinke any wyne, and from thence to fortie hee gave leave to drinke a berpe lyttle and much delayed, and from fortie upwarde somewhat more, and lesse delayed. As Noe was the fyrste inuenter of wyne: so was hee first drunken, who was therefore laught to scoone of his stone sonnes. Lot, in his drunkenesse laye with his stone daughter. Alexander the great was so spotted with thys vice, that alwayes in his drunkenesse, hee woulde kyl his dearest friends, and in the ende beinge drunke, was poisoned hymselfe. Marcus Antonius, an invincible Romaine cap- tayne, beinge once overcome with Calpurnia, gave hymselfe to the pleasure of Cleopatra, and was slayne by Octavius Caesar. Anacleon the Poet was so great a bibber of wyne, that he was choked with the huske of a grape. Doe, here you see the unhappie ende of those that passe the golden meane, and cleave to the excesse. If the married man doe weede out these three dangerous weedes by the roote, no doubt thys Flower

Noe the
first drun
kande.

Lot.
Alexan-
der.

Marcus
Antoni

Anacleo

The Flower of

will prosper passing well, and yeld verely
double increas. And as I sayd before, the
better to nouryshe, and maintayne this
Flower, there are certayne delicate herbes
that must of force be cherisshed, which be
these. First to be abailed in speeche, cour-
teous, and gentle in conuersation, trusty
and secret in that, whersin hee is trusted,
wysse in gyuing counsaile, carefull in pro-
uising for his house, diligent in looking to
that which is his, sufferable in the impos-
sibilities of his wife, daungerous, and cyr-
cumpect in matters touching his honesty
and zealous in the education of his Chyl-
dren. These be excellent herbes, quoth the
Lady Aloisa, and rarely founde all in one
garden. Wherefoze we pray you teach vs
how we may plant and conserue them.

That appertayneth not to my charge,
quoth Master Pedro, and if it did; yet
want of skill, and shortnesse of time would
not permit mee. But I will instruct you in
their qualities, which beyng well conside-
red, will prouoke the wysse man to seeke
after them. In doyng whereof, as I shall
sufficiently discharge my duetye towards

Friendship.

the Lady Julia, concerning his commendement. So I trust to deserve great thanks of all these Ladies. The first delicate herbe that the married man must plante for the preservation of his friendship Flower, is to be advised in speache. For the man that without discretion speaketh more hastily than wisely, for the most part falleth into errors: much babling declareth a foolish heade, and a silent person is the example of wisdom. First expende with thy selfe, what thou wilt speake, and ponder the meaning well. Then note to whome, where, & when thou speakest. The tongue that runneth before the witte, commonly breedeth his Masters woe. The philosophers in their schooles, neuer taught a man to speake, but first learned hym to holde his peace. Salomon saith, that much talke cannot be without offence, and he that can refraine his tongue is wise. Two occasions Socrates allowed, that shoulde move one to speake, when he knowe the matter deep well, and when necessity constrained hym. Xenophon sayeth, that nature gave us two eares, and but one mouth,

*Advised
in speache*

Salomon.

Xenophon

The Flower of

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to the intent we shoulde heare more than
we ought to speake. The second herbe is to
be courteous; and gentle in conuersation.
For yelde, that fierce, and hurtful beasts,
as the lion, the serpent, with such lyke,
be abhorred of vs for they cruell curi-
ousnesse, when the tractable beastes, as the
spaniell, and the grayhounde, with others,
haue not onely place in oure houses, but
we haue somethinge more care to nourishe
them vp, than a Christian creature. The
married man then, must not be rygiuous
towards his wife. For there will dyscorde
growe by byr inward hate; and neuer
shall they haue ioy, or peace, if the woman
cannot reseyne byr tongue; nor the man
suffer. If he want discretion, and shal paci-
ently; it will rather appeere the mansion of
foles, than a house of the wise. For at the
last, except one of them yelde vp in time,
they will fall to raging, and so consequently
to blowes. All women for the most part are
coward of complexion, and tender of con-
dittio; wherfore the wise husband must haue
great regarde; and if hee once reprehend
them sharply, hee must a hundred fold

recorde la 2

le d. 10. 11. 11

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11. 11

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Friendship.

exhort them lovinglye. There are manye
occasions, that causeth variance betwene
manne and wife, as for their children, ser-
uants, apparell, and other such household
matters. In which the good married man
must shewe bys wyledome, eyther in for-
ning it to sport, and dissembling the cause,
or answering not at all. It so be he can-
not suppress his anger, let him then goe
and digest it abroade. For the end of in-
dignation, is to be ashamed of our selues.
And as in a myll a man appeareth great-
ter than in a sayre daye, sayth Diogenes: Diogene
So appeareth bys byes more in bys an-
ger and rage, than when he is patient.
The thirde is to be secrete, and trusty in
that, to whom he is trusted. One of the best
men most esteemed in times past, was se- 3
crete. To be se-
crete.
whereby the wisedome of a man
was perfectlye discerned. He is dyscrete
that keepeth well his secretes, sayth So- Socrates
crates. But he is not wise that discovereth
them. The good Cato repented him but of Cato.
three things that he did during all his lyfe.
The first, for disclosing a secrete to a woman,
the seconde, for saying by sea, when he
might

The Flower of

might haue gone by land, and the last, for
consuming one whole day, without doing
some profitable deede. A marueylous ex-
ample of secrecie, was shewed in Anaxa-
goras, who with other conspyzed to kyll
a tyrant, and being betrayed, and by the
tyrant put to most cruell tormentes, not
sufferable, bit of his olone tongue, because
he woulde not discover that, which he pro-
mised to keepe secret. The like is reported
of a woman in Athens, because she woulde
not helpe a conspiracie, whereunto her
husbande was a parte. It is happy, quoth
the Ladye Aloisa, that some women haue
bene secrecie in times past. For you men
say now a dayes, that women can keepe no
counsaile. See I pray you, quoth Master
Qualter, howe some this Lady had gotten
holde of that sentence, which so litle ser-
ueth by purpose. For I trust it was an
easie matter for that woman to keepe si-
lence when she wanted hir tong. Wherto
the Ladies woulde haue replied, but Ma-
ster Pedro interrupted them, and sayde,
that he did not condemne, althoughe the
most parte were not tongue tyed, and so
there

Friendship. ¶

There be, quoth he, some men that be open
prough. But I woulde haue this maryed
man to embrace secretie as a vertue, and
thinke it is a great shame not to be so se-
cret as a woman. The fourth, is to be wise
in giuing counsayle, which is not euery
mans office, but such as be of good yeares,
that haue seene, and heard much. Counse-
lers must be wise, lerned, bettuous, of good
iudgement, and without affliction. Socrates
counsayleth a man not to aske counsell of
him, that is whollie gyuen to the worlde.
For his aduise will be, but after his owne
pleasure. Plato sayth, that he studied more
to giue counsayle to hys friendes, than to
reade Philosophie in the scholes. What a
mockerie is it then, for haire brained heads
to giue counsell in matters, wherof they
neuer saw, nor heard before. The fift, is to
be carefull in prouyding for hys house, as
to feede, and clothe his familie, to instruct
his chylzen, and to pay his seruants true-
ly. In which thinges a man maye not, as
in other voluntarie matters be negligent,
but play the parr of a good husbände in re-
membryng it, and prouyding for it in tyme.

4
To be w
in giuing
counsell.

Socrates.

Plato.

5
To be ca
full in p
uiding f
his hous

The

The Flower of

The office of the husbände is, to bypnye th
necessaries: of the wyfe, wel to kepe theng.
The office of the husband is, to go abroad
in matters of profite: of the wyfe, to tary
at home, and see all be well there. The of
fice of the husbände is, to prouide money:
of the wyfe not wastfully to spende it. The
office of the husbände is, to deale and bar
gaine with all men: of the wyfe to meddle
wth make with no man. The office of the
husbände is, to gyue: of the wyfe, to kepe.
The office of the husbände is, to apparell
him as he can: of the wyfe, to goo as she
ought. The office of the husbände is, to be
doyne of alth: of the wyfe, to gyue account
of all: and finally I saye, that the office of
the husbände is, to mayntayne well his
dynelphode: and the office of the tooman
is, to gouerne well the household. And as
the man may not vemie his wyfe thinges
that must be graunted be necessite: so
he ought not to graunt his thinges of pro
digalitie, & superfluous. For as great dis
order is it to graunt the one, as to denye
the other. The first is, that the married
man accompanie no defamed persons, and

Friendship.

In any case that he harbour them not. For many no doubt
many men blame their wives for yll life, famed per
when they themselves are the causers sons.
therof, for maintaining such companions,
wherby he himselfe both hardly escape in
fame, and these good fellows doe seeke to
crepe into greatest friendshippe wth the
husbands, to the intent they may haue bet
ter oportunitie wth hys wyfe. Yet maye
he vse his tryed friend or nere kinsman
familiarlye, as well in his owne house, as
else where, hauing alwayes regarde to
the olde saying, that a man may shewe his
wyfe, and his sword to his friende, but not
to farre to trust them. For if therby growe
vnto him any infamie, let him not blame
his wyfe, but his owne negligence. The
seventh boarde of marueylous vertue is
to be sufferable in the impozibilitie of hys
wyfe, sometimes dissembling, and in tri
ling matters consenting vnto hir. For if
all thinges that women craue, shoulde be
graunted, all thinges that they finde fault
wthall, shoulde be amended, and all things
that they are agriened wth, shoulde be re
dressed. Sampsons strength, the patience
of

7
To be su
ferable
the imp
tunities
his wife

Friendship.

of Iob, and the wisedome of Salomon were all to little. For some men, whose mishaps are to be lamented, are matched with such saintes, that deuyse naught else, but holme to bere, and molest their husbands. Socrates pittied three sortes of men. The first was a good man in the hands of a surst tharte; the seconde a wise man, vnder the gouernance of a foole, and the last was a lyberall man, in subiection to a couetous captiue. I thanke you for thys, quoth Mayster Gualter, thys is the truest tale you tolde to daye, and hitherto, you haue but flattered these Ladies. Not so, quoth maister Pedro. For I spake nothing heretofore but the truth, neyther speake I this nowe generally against all women. For that there shunderous vnto them. I doe but touch some shrewde wyues. Tush, quoth Mayster Gualter, they be shrewes all, and if you put the simplest of them leane to daye to trende vpon your foote, to morrow she will tread vpon thy head. Be not angrye, I praye you, quoth Mayster Pedro. For I giue no such laue, but I say that for quietnelle sake, & for the increase of
of

Friendship.

of amittie, the married man must sometime
dissemble, and in thys case ought to consi-
der, that if his wyfe be folyshe, it litle hel-
peth to amittre hir, and lesse profiteth to
reforme hyr, but if shee be wyse, one word
wyll suffice. For it is a certayne rule, that
if a woman will not be still with one word
of hyr husband, shee will not be quiet with
as manye wordes as euer the wise men
did to pte, nor with so manye scrypes, as a
man is able to gine hir. The wyse hus-
bande therefore I say and affyrme, must
to preserve this pleasant Flower, deale
with his wyfe, rather by subtiltie, than by
crueltie. The right is to be circumspect in
matters that concerne his honestie, and
not to be iealous of his wyfe. The Stoike
Philosophers saye, that ielousie is a cer-
taine care of mans mynde, lest another
shoulde possesse the thing which hee alone
woulde enioye. There is no greater tor-
ment, than the vexacion of a iealous mynde,
which euen as the moth fretteth the cloth,
both consume the hart, that is vexed there-
with. Two kinde of persons are common-
lye to be sicke in this disease, either those
that

The Flower of

that are euill themselves, or they that in their youth haue gone astraye, supposing that as other men's ioyes haue done to wardes them, so will the trees doe towards others, which is banittie to thinke, more follye to suppose, and greater foolishnesse to speake of. For as some lewd women be dissolute: so likewise women there be, honest, and very circumspect. If the wife be to be suspected, let the man worke as secretly and closely as he can, to reprehende hir, yet all peradventure wyll not auaille. For trust me no wisdome, no craft, no science, no strength, no subtiltie, yea, no patience sufficeth to enforce a woman, to be true to hir husbande, if shee other wyse determine. Therefore to conclude, to be teo-
lous, eyther needeth not, or hurteth not.
The ninth, and last herbe, is to be care-
full in the education of hye children. For much better were they vnborne than vn-
taught. Diogenes beinge enquired what were best for a man to doe to be in fauour of the Gods, and beloued of the people, answered, that to be in credit with the people and fauoured of the Gods, a man ought to

9
to be care-
full in edu-
cation of
children.

Friendship

On thre things, the first to reuerence, and
honor much the Gods, then to bring vpp
his childe in due correction, and last to
be thankfull to his benefactors. What a
uassleth riches, possessions, to be fortunate,
to haue thy wyfe wyth childe safely deli-
uered, & thy childe well nourished, if after-
wardes by yll trayning, & for want of edu-
cation he become vicious: The Monarch
of Macedon Philippes Sonne, being as-
ked why he honoured more his Master, *Alexan-
der.*
than his Father, sayde, that his Master
gaue him life euertlasting, & his father life
but for a time. There came once befoze the
wise Solon, a Father wyth his Sonne, one
accusing the other, the Father complained *Solon.*
of the disobedience of his Sonne, and the
Sonne accused the father of his yll bring-
ing vpp, which was the cause of his disobedi-
ence. Solon well considering the case, de-
termined that because the Father had not
brought by his Sonne in due correction, he
shoulde therfoze after his death, be dep-
ned of his sepulchre, which was very righ-
tous in those dayes, and the Sonne for his
disobedience was disinherited. I assure you,
quoth

The Flower of

quoth Maister Lodowic, that same was
an excellent iudgement of the wise Solon,
and if it were put in vze at these dayes,
there woulde be many fathers to lye with-
out graues, and as many sonnes put from
their inheritance. The more pittie, quoth
Maister Pedro, and I thought to haue
sayde more there in. But the summe is so
much declined, that it is more than tyme
to unburden these Ladies of this tedious
talke: and I feare mee, I haue alreadye
troubled them to long. Not so, quoth the
Ladye Iulia. For sooner shoulde we want
the day light, than good will to heare you,
though the day were so long againe. You
say your pleasure, quoth Maister Pedro.
But nowe to knit vp this Flower of Ma-
trimoniall amitie, and friendshippe, tou-
ching the office of the man, I saye that hee
must aboue all thinges haue the feare of
God before his eyes, which wpth the rest
well considered, and put in execution, no
doubt hee shall enioye the fragrant saour
thereof. Then rose vp the Ladye Iulia,
with the whole company, giuing my friend
Maister Pedro great thanks, wishing
that

Friendship.

that there were many such husbands, and
therewith shee took the garland from his
head, and sayd, turning hir towarde Ma-
ster Pedro, that shee woulde surrender un-
to him againe the authoritie which shee of
him receyued wpth that charge, that hee
shoulde the next day bestowe it on some
other in that place. For I shall not bee in
quiet, quoth shee, till I haue hearde the
marryed woman prescribed in lyke sorte,
as you haue done the marryed man, nei-
ther can this Flower well prosper, or bee
perfitte, except the woman also put to hyr
helping hande. Whereunto Master Pedro
answered, that in the woman was to bee
required great helpe for the preservation
of this friendlye Flower. Yet will I not,
quoth hee, take the authoritie from you.
But if you list to departe with it to some
other, you shall your selfe to morowe re-
signe it to whome it pleaseth you, and in
the meane time he willed hir to leaue the
garlande, and hir authoritie in the place,
where shee receyued it, which shee did, and
then went wee out of that most pleasaunt
arbour into the Garden, where wee took

The Fower of

our leaue of the Ladies and Gentlemen,
who were very loth to haue left our cōpa-
ny. But Mayster Pedro had so appointed,
that we coulde not tary. Therfore promi-
sing to come againe the next day, we went
home the same way we came in the Morn-
ning, where the Nightingale saluted

vs with such swēte meledie, that

we were at the ende of

our iourney before

we were

ware.



The office, or duetie of
the married woman, for the pre-
seruation, and continuance,
of this Flower of
Friendship.



He next morning came
there two or three stran-
gers to Master Pedro,
which letted vs of our
mornings walke, not-
withstanding we sente
worde to the Lady Iulia, that in the after-
none, we determined according to our pro-
mise, to meete hir in the garden. So after our
dinner was finished, the guesstes departed,
we prepared ready our horses, partly for
the weather was somewhat to hote to tra-
ueyle on foote, & partly for the more speede.
But for all our haste, the company was
assembled before we came, and mostly late
together, gying eare to the pleasant
harmonie, and melodye, that was made
by the Musicians, to whome after our re-
uerence accordingly done, we drew nere,
and tooke our places in the Arboz, where
as the Evening before, the Lady Iulia

The Fower of

had left by authoritie. And every one orderly set, she took the garland of hir soueraintie, and standing vp sayde. That the authoritie which she had receyued the day befoze of Mayster Pedro, she purposed to gyue to some other, least in vsurpyng a continuance therein, she might doe iniurie to the rest of the company, and so curteously comming to the Ladie Aloisa, she set the garlande of principalltie vppon hir heade, wyth election confirmed, by assent of vs all, wyth the promise of due obedience. The Ladye Iulia sate doorne soberly in hir place againe, and the Ladie Aloisa standing vp, declared how much against by will she took that authoritie, and soueraintie vpon hir: notwithstanding for as much as the Ladye Iulia by the free consent of the rest, had elected hir, she neither would vncharitably, nor might she honestly, contemne or reiect it, by the vertue whereof, quoth she, I will that the Ladye Iulia doe briefly (for that the daye is farre past) descende vnto vs, the office, and duetie of the married woman, in lyke sort as Mayster Pedro hath done for the mans behalfe, and

the Ladie
Aloisa
chosen so-
ueraigne.

the Ladie
Iulia com-
manded
to describe
the marie
roman.

Friendship.

and therein to shew in what sort she must
applie hir selfe, to maintaine this Flower
of Friendship, betwene hir husbände and
hir. When the Lady Iulia hearde this, she
began a little to change hir colour, and
standing in doubt what she shoulde doe,
much dissembling byr selfe, but in the ende
after hir pause a while, I rather chose
quoth she, to hazarde the iudgement of ig-
norance, by my vnskilfull tale, then to be
condemned of disobedience by vngentle
resistance. For disobedience is a fault in
all persons, but the greatest vice in a wo-
man. And now, in hope of pardon, if my
vblearned speeche be not answerable to
your expectations, of this marred wyfe
this is my opinion. In diuers poyntes I
agre wth Myster Pedro, which are as
well necessarie in the woman, as requi-
site in the man. For if in suppressing of the
these foresaide wéedes, the chiefest enemies
to the Flower of Friendship, the manne
must be careful; much more ought the wo-
man to traueyle, that they doe not spring
in hir, and also the great regarde in choys-
ing others: wherein because Myster

The Lad-
y Iulia be-
ginnet
the mari-
age of a
woman,
and agre-
eth with
Myster P-
dro in dy-
uers poyntes

The Flower of

Pedro hath already satisfied you, I maye
be unburdened of that traueple: For if the
man ought to be circumspect in the elec-
tyng of his wyfe, what shall the selfe wo-
man doe, being so often deceyued by you-
men: Therefore must she with great care
consider, and be well assured of the mans
honest conuersation, of hys maners, and
affections, and specially what loue he bea-
reth. For the venom of loue blindeth the
eyes, and so bewitcheth the senses of vs
poore women, that as we can foresee no-
thing, so are we perswaded, that all the
vices of the beloved are rare, and excellent
vertues, and the thing most sower, to be
verye sweete, and delicate: for the amoy-
nyng of which, the woman can not be to
impatient. I meane not of the mannes
rich and substance, but of his vertues,
which bee the true riches, and remaineth
for euer. With which thing moued The-
mistocles being demaunded whether he
had rather marrie his daughter to a ryche
man vicious, or to a poore man vertuous,
worthily answered, that he would sooner
chose a man without money, than money
without

Friendship.

without a man. Also I dissent not from
Myster Pedro, in his equalitie of match.
And after such his choise, let hyz indenour
to encrease a perfection of loue, and aboue
all embrace chastitie. For the happynesse of
matrimonie, doth consist in a chaste ma-
trone, so that if such a woman bee con-
forned in true and vnsayned loue, to hyz
beloued spouse, no doubt their lyues shall
be stable, easie, sweete, ioyfull and happye.
But loue taken awaye, in steede of most
sweete pleasauntnesse, is placed a bitter,
vnsauorie, and an intollerable estate. The
first thyng therefore which the married
woman must labour to intende, the first
thyng which shee must wth all hyz force,
applied hyz whole mynde vnto, and the first
thyng which shee must heartily put in exe-
cution, is to lyke, and loue well. For rea-
son doth bynde vs, to loue them, wth
whome we must eate, and drinke, whome
we must only accompany, of whole ioyes,
and sorowes, wealth, and poore, we must
be partakers, for whome also wee forsake
parents, friendes, and all, cleauing onely
to them, for no shorter tyme, than during

The hap-
nesse of
marriage
consisteth
in a chaste
wife.

The wo-
man must
like and
loue well
her hus-
band.

The Flower of

lyfe. And albeit they be cancred of nature;
yll in conuersation, worse in condicion,
base of linage, deformed of personage, and
bradised in worde and dedde: yet being
our chosen husbands, we may not, nor can
we forgo them, or change with our neigh-
bours, as dyd sometyme the Parthians,
but seeke gently to redresse them, in deuor
to please them, and labour to loue them,
To whome we haue wholly gyuen our bod-
ies, our goodes, our lyues, and lyberty.
But it often falleth out that discord grow-
eth betwene man and wyfe, by the igno-
raunce of one the others nature, and for
this cause we are bound to learne, and ob-
serue them, and let not the womā to hasty-
ly perswade hir selfe, in ymagining that
hir husbände lyketh and loueth hir intirely
and sheweth hir a good countenance. For
in that moment, when hee shall perceyue
that she loueth him not hartily, even then
will he abhorre hir utterly. For as to sea-
son vsuoury meates, pleasant sawces be
prepared: so to gyue a good release to the
fode of marpage, it must bee tempered
wyth true loue. For loue gyueth to harde
things

Friendship.

things an easinesse, so tedious thynges a
pleasantnesse, a beginning with facilitie,
and ending in felicitie. Then spake the
Ladye Isabella, and sayde, that it was not
possible for a woman to loue that husband,
the which delighteth more in another. It is
sure quoth the Ladye Iulia, a harde mat-
ter for a vertuous wife to lyue wyth a vi-
cious husbände. For an honest woman to
loue a dissolute man, or a wyse spouse to
accept a folische mate. Yet notwithstanding,
howe much more the husbände bee
euill and out of order, so much more is it
the womans praise, if shee loue him. And
you men, as vntractable as you bee, yet is
it not possible, if your wyues doe louingly
embrace you, though you cannot inforce
your euill inclinations to repaye loue for
loue againe, yet can yee not well hate
them, which is no small matter. I coulde
recite diuers worthy examples as well of
Romaine, as Grecian Ladies, that haue
so intirely affected theyr lincked mates,
that not onely they haue indangered them-
selues in great perilles for their sakes, but
haue also willingly spent their bloude to

True loue
the cause
of mari-
age.

Examp^l
of such
loued we
their b
bandes.

die

The Flower of

Worthie
Example of
the Mimi-
Ladies.

die with them. Plutarch reporteth, howe
that the Lacedemonians, waging battayle
agaynst the Mimians, and by conquest
gettyng the vpper hande, toke a number
of them captiues, which they imprysoned,
intendyng shortly after to put them to a
cruell death. The louing Wyues of those
men when they vnderstode the woofull
happe of theyr unfortunate husbandes,
came to the prisons, where they were, and
with sorrowfull teares and plaines, en-
treated the Iaplozs that they might haue
recourse to speake to the prisoners, which
thing after long and tedious sute, obtay-
ned, they entred in, and after most louing
embracing, and lamentable bewaylyngs,
these wyues toke on them their husbandes
apparell, sending them out in their wo-
manly attyre, with theyr faces couered, as
the gyse of the countrie was, who beyng
taken for women, were let passe, and so
escaped, leauing their wyues in prison to
dye the death, at the appointed tyme for
theyr sakes. When the day of execution
was come, and the matter fully knowne,
the Lacedemonians stode in admiratyon
and

Friendship.

and gaue these faithfull harts high praise,
and pardoning both them, and theyr hus-
bandes, sent them home with great re-
wardes, to the incouragement of others,
to tread the like steps of honest loue: Pan-
thea, when she harde that hir husband was
slayne in battayle, ranne forthwith with
a mourning heart to the dolefull place
where he lay, whome after she had beway-
led hir selfe, and had bathed hir selfe in hys
blonde, toke that same unhappye lance
wherewith he was slayne, and gozed hys
selfe to the heart. The lyke is reported of
Porcia, Brutus wyfe. Marciall also wy-
feth, howe that Alcesta, the wyfe of King
Admetes, vnderstandyng by the Oracle
of Apollo, that hys husbandes greivous
dyscase, wherewith he was sore payned,
coude not be cured, but by the bloude of
a deare friend, killed hir selfe, saying, that
Admetes, had not a deare friend than she
was, which thing when the king heard, he
finisshed his lyfe, with the lyke death, sup-
posing it moze better to couple themselves
together by one ende, than seperated, in
teares to bewaile the lack of so true heart-
ed,

Panthea.

Porcia.

If Alce
be dead.
good La
reuiue hi
not again

The Flower of

Paulina.

ced, and loyng spouse. In lyke maner, Paulina the wife of Seneca, when shee had intellygence that hir husbände by the commaundement of Nero had by cutting of his beynes, bledde himselfe to death, did also cut hir owne beynes, to accompanye hyr good husbände in the lyke ende, had not Nero prevented hyr purpose, caused hyr beynes to be stopped by againe.

Triara.

What shall I speake woorthily of Triara, the swæte spouse of Lucius Vitellus, who so intirely loued hir husbände, that shee accompanied him in the warres being a woman, aduenturing daungers with a manly courage, ryding alwayes next hyr beloved mate, to garde him, and to be partaker of his chaunces, good or bad. Did not Iulia, Pompeius wyfe, expresse the signe of a most loyng heart, who when shee sawe hyr husbändes roate brought into the City all imbued with gozy blood, fell into a sodaine sound, screeching most ruthfully, and bitter lye crying: O Pompei, Pompei, farewell. And being wyth chylde, brought forth in extreeme pangues hyr untymely scutt, which immediatly with the mother, yielded

Friendship.

yeilded by h gasping breath, whose death
were bewayled with many teares. Plinie
the yonger, in an Epistle wryteth of a fishers wife that finding no meanes to cure
an intollerable disease of hir husbandes, *A notable example of a fishers wife.*
soze lamenting his paynes, that daily in-
creased, perswaded him that one of them
shoulde slay the other, and in the ende con-
cluded, that they both ascended to the top
of an high rocke, which hung ouer the sea,
and being both coupled together, they
threw themselves downe, and were drowned. I
coule occupie you, quoth the Ladie Iulia
till to morrow this time, with like stories,
of worthe women. But these may suffice,
to shew the love of the wife to hir husband,
and to let you vnderstande also, Payster
Gualter, that there hath bene alwayes
women as loving as men. No doubt Ma-
dam quoth hee, ye loue passingly, when ye
doe loue, and ye hate as extrêmeely, when
ye doe hate. Wherefore it were a goodly
matter if you coule bring your married
women vnto a meane. Not so, quoth the
Ladie Iulia, I will haue no meane in loue. *No meane in loue.*
And when the woman hath thus growe,

The Flower of

ded the perfitte rootes of loue, and planted
this Friendly Flower, in a faythfull heart,
she must be as curions as Mayster Pedros
good husbände in preserving it agaynst all
tempestuous stormes, and from all veni-
mous weedes. The greatest helpe where-
to is shamefastnesse, which is of such po-
er, and vertue, that it suffyceth alone to
defende it agaynst all weathers. And if so
be that there were but one onely vertue
in a woman, it myght well be shamefast-
nesse. For as in a creature voyde of shame
there is nothing founde worthe of com-
mendation: so in the woman indued wth
that vertue, is not any thing worthe of re-
prehension, & there is the roote of godlines,
where springeth the bzaunch of shamefast-
nesse, which is the only defence that nature
hath giuen to women, to keepe their repu-
tacion, to preserve their chastity, to main-
taine their honoz, & to aduance their praise.
How farre therfore are ye men ouerleene,
when you onely inquire of theyr beautie,
substance, And parentage, leauing vertue
beside, & that most excellent gift of shame-
fastnesse, which is the chiefeest holowe, the
greatest

shame-
fastnesse.

the shame
fastnesse crea-
ture is
the roote of all
vertues.

Friendship.

greatest inheritance, and the precious Jewell that a woman can bring with hir. There is another great maintainer of this Flower, and that is, the goodly grace of Obedience. For reason it is that we obey our husbands. God commaundeth it, and we are bounde so to doe. I knowe not, quoth the Lady Isabella, what we are bounde to doe, but as mete is it, that the husbände obey the wife, as the wife the husband, or at the least, that there be no superiortye betwene them, as the auncient philosophers haue defended. For women haue soules as wel as men, they haue wit as wel as men, and more apt for procreation of chyldren then men. What reason is it then, that they shoulde be bounde, whom nature hath made free? Saye, among the Achaians, The Achaians. women had such soueraignetie, that what soeuer they commaunded, their husbādes obeyed. Yea Plutarch sayeth, that the man swept the house, dyest the meate, and did all other necessities, where the woman governing the house, and keeping the money, answered all matters, and which worse was, they corrected them at their discreſſion. What

The Flower of

What did shee, quoth Mayster Gualter,
e might he beate him to: Mary lo, Here
is the matter, that some of our Dames in
this Countrie take so much vppon them.
They thinke belike that they be in Achaia.
But sure if I had bene among those wo-
men: you woulde haue done, quoth the La-
dy Isabella, as they did. For Dogs barke
boldly at their owne maysters doze. We
leue not daughter, quoth the Lady Iulia,
neither those ignorant Philosophers, nor
these sonde customes. For contrary also to
this, the Parthians and Thracians accoun-
ted not of their wlnes, moze than of slaues,
so that after they had bozne them a dosen
children or moze, they sold the mothers at
the common markets or exchanged them
for yonger. For vpon that lawe, quoth the
Lady Isabella. But what saye you to the
custome which Dionysius Alicarnassens
wryteth of the Numidians and Lydians,
where the women commaunded wythin
dores, and the men wythout. Wea marry
quoth the Lady Aloisa, that was a iuste
law, where the commaunding was equall.
Not so quoth the Lady Iulia. For though

Arbians
and Thra-
cians.

he Nu-
midians &
Lydians.

Friendship.

It were better than the other two: yet not
tolleable amongst vs, neyther was the
soueraigntie so equalitie deuised, as you
think. For if the woman keepe alwayes hir
house, as ouertie is, the man standeth euer
at hir commandement. For as long as she
is within, though he commaunde hir with-
out; this lawe byndeth hir not to obey.
Wherefore in my opinion all those Barba-
rian customes are to be disannulled, & con-
demned of Christians. We say well, Ma-
dam, quoth W. Erasmus. For in deepe both
diuine, and humaine lawes, in our religion
giueth the man absolute authoritie, ouer
the woman in all places. And, quoth the
Lady Iulia, as I sayde before, reason doth
confirm the same, the man being as he is,
most apt to; the soueraigntie being in go-
uernement, not onely skill and experience
to be required, and also capacite to compze-
hend, wisdom to vnderstand, strength to
execute, solicitude to prosecute, patience to
suffer, meanes to sustaine, and aboue all,
a great courage to accomplishe, all which
are commonly in a man, but in a woman
berre rare: Then what blame deserue

*The man
both by
reason, and
lawe, ha-
the soue-
raigntie
ouer his
wife.*

The Flower of

harde
adventure
happeneth
him that
matched
with a
ewe.

he womā
must be o-
bedient to
her hus-
band.

those men that doe permit their wyues to rule all, and suffer themselves to be commaunded for companie. A hard adventure quoth Maister Gualter, happeneth to that man, which is matched with a maysterly shee. For she being once past shame, not onely blabbeth out all that she knoweth, but thundzeth out that also which hir man head conceyueth, or hir fantasticall braine dreameth of, and yet will shee maintayne that shee is neuer angrie, or speaketh without great cause. There be, quoth the Ladie Iulia, some such women, but I doe utterly condemne them. For this married woman, whom I haue taken vpon me to describe, must of duetie be vnto hir husband in all things obedient, and therefore if hee sometimes moued do chaunce to chide hir she must forbear: in doing whereof hee shall neither eate nor more at his dinner, nor shee haue the lesse appetite to his Supper. The wise woman must consider, that byr husbande chydeth, eyther without reason or hath good cause. If reason moue hym, then of duety she is bound to obey, if otherwise, it is hir part to dissemble the matter.

For

Friendship.

For in nothing can a wife shewe a greater wifedome, than in dissembling wth an importunate husbando. His honestye, his good nature, and his praise is shewed in nothing more, then in intollerating of an indiscrete man: and to conclude, as the woman ought not to commaund the man but to be alwaies obedient, so ought he not to suffer himself to be commaunded of his wife. Seneca in his tragedies of this matter sheweth a notable example. In the warres of Michridates and the Romaynes, all the souldiours in Rome were commaunded to be in readinesse, to attend vpon Sulla the Confull. Thys edict being published, the officers came to an olde knights house to wth him to prepare himselfe. But his wife withstod them and sayde, that it was not at home, & that he shoulde not go. For quoth she, though perchance he were able, yet being an olde Souldiour, and exempted from the warres, I will not gyue him leane. Whereat the officers being astonied, enformed the Senate thereof, who forthwith banished the olde knight, for suffering himselfe to bee commaunded

A notable
example.

The Flower of

by hys wyfe, and by: they kept in prifon during his exile for prefumption. The married woman, muft bee alfo verie carefull, and circumfpect of by: good name. For a good name is the flower of eftimation, and the pearle of credite, which is fo delicate a thing in a woman, that ſhe muft not onely be good, but likewiſe muft appeare ſo. For you men are naturally ſo malicious, that you will iudge aſwell of that you ſuſpect, as of that which you ſee. The chiefest way for a woman to preſerue and maintaine thys good fame, is to be reſident in by: owne houſe. For an honeſt woman in ſoberneſſe, keeping well by: houſe, gayneth thereby great reputacyon, and if ſhe be euill, it doth ueth away many euill occaſions, and ſtoppeth the mouthes of the people. In keeping at home, all thinges ſhall be better gouerned, hir husbandes heart better cheered, all euill ſuſpicions depelled, angers aduoided, expences deminiſhed: and the great exceſſe of apparell not requyred, wherein we are commonly ſo curioſus, that other wyſe being naturally great ſauers, onely therein are we as great wasters, which thing is auoyded.

be good
me of a
oman is
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be good
married
oman
uſt be re-
ſident in
r owne
uſe.

Friendship.

avoided by the tongues honest keeping at home. I cannot but marueyle, how a woman of estimation can delite in gadding abroad, to be a gossip, hauing at home hir husband to conferre with, hir children to instruct, hyr family to looke vnto, hir kindred to please, and the euill tongues to appease. Seneca saith that his Aunt for sirteene yeares space; whyles hyr husbände was in Egypt, neuer went out of hyr owne house. Faunus King of the Aborigenes, hadde a wyfe named Fauna, who after shee was married, woulde neuer looke vpon any man sayng hir husbände, in doing thercof, she gate such reputacion, that after hyr death shee was honoured for a Goddesse. Licurgus commaunded that no woman at anye time shoulde goe oute of hyr house, sayng at certayne festiuall dayes appoynted. For the married woman, saith he, hath nothing else to doe, but epyther in the temple to praye to the Gods, or at home to instruct hyr children. My meaning is not in reciting these exambles, to haue the married wife continually lockt vp, as a cloystered Nunne, or Lucretia, but to consider hereby, what re-

Women
are great
wasters
apparell

Fauna

The Flower of

speed she must have in going abroad, and what a vertue it is to keepe well her house. Lucretia the famous Romaine Ladye, obtaining not so great prayse in excellencyng others in beautie and parentage, as shee did in being founde at home a spinning and cardyng with hir Maydens, whereas the other Romaine Matrones, were roaming abroad in feasting and banquetting, when their husbands came from the wars to visite the m. As the wife must bee thus wary in going abroad: so must shee be as careful what is done at home, on hir part not to sit idly, nor to permit any one suspiciously to come into hir, especiallye byr husbands being not at home. Plutarch telleth of a custome among the Numidians, that theyr husbandes being abroad, the wyves kept alwaies their doores shut, and there was a lawe inviolable, that whosoever knockt at such a doore so shut, shoulde therefore lose his hande. To be brieve, not onely in chastitie of bodye, but in honestie of behauiour, and talke, both the womans honour, and godd name consist, and is also magnifyed. These bee on the wo-

mans

Friendship.

mans behalfe, the greatest nourishers of
this matrimoniall Flower, wherewith
being adorned, she shall please God, con-
tent her husbande, and get honour of all
persons, without which, all trimme attyre,
all outward paintings, and garnishings
are nothing. For what anayleth it a man
to haue his wife of excellent beaultie, great
possessions, good parentage and well friend-
ed, if therewithal she be shamelesse, proud
enough, and dissolute. Also for the perfitting
of this married woman, certaine outward
qualities are to be required, as to looke
well to her husbandes, and not onely to see
that all be done, but that all be well done,
to the contentacion of her husbande, euen
in thinges of least importaunce, and to
occupie her selfe accordinglye, not to sit al-
wayes idle, but to spende her time in some
profitable exercise, as with her needle, and
cooke, or such other like, which in times
past, haue bene in great reputacion a-
mongest the greatest Ladies, so that Sa-
lomon commending a good woman, sayth
that shee sought woll and flaxe, & wrought
by the counsaile of her handes. It is also

The mar-
ed woma
must bee
skilfull in
huswifer

The wo-
man mu
not be y

Salomon

The Flower of

okerie. a great want in a woman, if she be trishyl-
full in dressing of meate. For it is the chief-
est point of a huswifery to cherishe byr bus-
bande, who being sicke, will haue the best
appetite to the meate of hys wyues dress-
ing, and if she then cherishe him well, he
will loue hir the better ever after.

*ato-
cha.* Scratomacha the wise of king Deiotarus,
whensoeuer he fell sicke, was his cooke, his
physition, and his chirurgion, which were
thre qualities so esteemed of such a noble
Prince, why shoulde not the married wo-
man labor to haue them, sayng that thereby
she shall enlarge the Flower of Friend-
ship betwene hir & hir husband, whose face
must be byr daily looking Glasse, wherein
she ought to be alwaies prying, to see when
he is merry, when sadde, when content, and
when discontent, wherto she must alwaies
frame hir owne countenance. *face
be bus-
d, the
ing
se of
wife.* Wherby quoth
the Ladye Isabell, what if hee be madde, or
druncke, must we then shew the like coun-
tenance? If you perceiue him in such case,
quoth the Ladye Julia, speake him sayre,
and batter him, till you gette him to bed,
and thre reprobende him louingly, with

kissing

Friendship.

kissing and embracyng, that he may perceyue it to come of pure loue, more than of malice, so; better were it to conuert hym louingly in gentlenesse, than to controule him forwardly in shrewdnesse. It is most true, quoth M. Pedro. For in this poynt, we are not much vnylike to wyld & sauage beastes, as the Lyon, or the Wylde beere, which by force cannot be tamed, but by humilitee, and gentle meanes, so that who wyll reclayne vs, must auoyde all contraryng, and vexation of mynd, wherof I coulde tell you a pretty story that of late yeres happened to a gentlewoman, that by such gentle wyles reclayned byr husbände, being farre gone, but I shoulde inuade the Ladye Iulia, to entermeddle so farre in byr charge, not so, quoth shee, but you shall greaue pleasure me therein, wherfore I pray you let vs heare it. Where was, quoth he, a Gentleman of good calling, that greatly delighted in huntynge, who on a daye, nere to a little village in countrey wyth a poore Wyldowes chaunter, a simple wench, but somewhat snottose, whose gaye eyes, had so entrapped this

Men must be reformed by gentlenesse

Mayster Pedro telleth a pretty tale, how a woman claimed her husband

The Flower of

thys tolpe hunter, that vnder the colour
thereof, he oftentimes resorted vnto hyz
and laye dyuers nightes out of hyz stone
house. When his wife, beyng both fayre,
lyfe, and vertuous, vnderstode thereof,
as well by hyz demeanour, as by other
consecures, lyke a wise woman she vyl-
sembled the matter, and kept it secrete to
hys selfe, not altering eyther countenance
or conditions towardes him, but on a
tyme, when she was assured, that he was
gone another waye, hied hys to the house,
where she leaured of the yong woman the
whole circumstance, sepyng hys selfe to
bee hys sister, and when she had viewed the
chambers, and bedding, wherein he laye,
whych was verie homelye, she returned
home agayne & trusted by a good bedde, wel
furnished with hanginges, and other ne-
cessaries, whych as secretly as she coude,
conuayed thither, desiring both the olde
woman, and hys daughter to be good to hyz
brother, and se that he wanted nothing.
The next day, came this gentleman home
and according to his custome went a hun-
ting to his olde haunt, where he seing this
newe

Friendship.

newe furniture; marnepled much thereof
and inquired what the matter ment. The
olde mother answered, that a sister of his
had bene there, and willing them to che-
rishe him well; gave them besides, cer-
tain money. The gentleman understand-
ing then howe the worlde went, and know-
ing it to be bys Willyes doing, returned
forthwyth home, and demanded of bys
the truth; and what she ment thereby;
who denyed it not. The cause why, quoth
she, I sent such furniture thither, was
bycause I understanding howe dametelye
you were accustomed to lie at home, doub-
ted you myght by such harde entertayne-
ment haue gotten some harme. He shoulde
quoth the Ladie Aloisa haue had a bedde of
nestles, by the means had it bene to me. For
sure I would not haue bene the choise
of my husbands in his vntchittynesse. And
so should you haue made him worse, quoth
Maister Pedro. But it happened much
better to this gentlewoman. For he being
ouercome by his vertue, liued content with
his cure after. This storie, quoth the La-
die Iulia, hath well holpen mee forwarde

The Flower of

for the which I thank Maister Pedro, and
now to continue my purpose, I saye that
very circumspect and warpe must the wo-
man be in reprehending of her husbande
in such great matters. For in thinges of
small importance, the best will be for hir to
be silent, notying diligently the tyme, the
place, and the maner in doing. The best
tyme is, when anger, and malincholy
raigneth not, and in any case, let no per-
son be in place to heare her. For it is a
wyse married grieffe, to heare the open re-
proche of her wyfe. The best place is, as I
sayde, when they are both a bedde, a place
appoynted for reconcillements, and reme-
ding of loue and friendship, let your wordes
not be spitefull, but louing, kinde, gentle,
mercy and pleasant. For though the wo-
man enery where, ought to be mercy wth
her mate: yet must she chieflye in bedde,
thereby to shewe what loue she beareth
him, where she maye lawfully poure out
into her bosome all the thoughtes, and se-
crets of her louing heart. But now to con-
clude, and knytte up the married womans
office in mainteyning and conseruing this

Friendship.

Flower of Friendship, in holpe Matrimo-
nye, shee must beynge of hyr selfe weakke,
and unable besydes of hyr owne diligence,
put hyr whole trust in the fyrst, and prin-
cypall author thereof, whome if shee serue
faythfullye, wyl no doubte, make thys
Flower to spring vp in hyr abundantlye.
For daile we maye see a soule deformed
woman, that truely feareth, and serueth
God, so welbeloued of hyr husbände, as if
shee were the fayrest of beaultie in a coun-
trei, and women boyde of Gods fauour,
and grace. What qualitties forner they
haue besydes, seldome, or neuer enioye
they the happye estate of Matrimonie, nor
shall they ener attayne to the swete, and
perfyte smell of thys mosse delectable
Flower of sponsall amitie, and friendship.

I thinke verilye, quoth Maister Pedro, if
eyther Medea, or Circes, coulde haue ob-
tayne thys Flower, as cunning inchaun-
ters as they were, to haue tempered theyr
charmes wythall, Circes had not so soone
lost hyr Vlysses, nor Medea forgone hyr
welbeloued Iason. Herewith the whole
assemblye rising vp, gaue the Ladie Iulia
hrr

The ma-
ed woma
muste p
bir trust
in God.

Friendship.

his beleeued payse, and thanks: and the
Ladie Aloila saying a doe his soteraygne-
tye, went all out into the Garden, where
wee coming about the pleasant allyes, by-
courted a notice of that which had bene
sayde, both by the Lady Iulia and of May-
ster Pedro, which was very well borne a-
way. But the Lady Isabella, who in this
second debate fell to my lot, at our de-
parting required me for his sake, to penne
the whole discourse of this flagrant Flower.
For quoth she, your quiet silence both these
dayes afflicteth mee, that you haue well
considered thereof, and therewith the rest
of the Ladies joined with him, at whose in-
fortunate request, with the helpe of
my friende Mayster Pedro, and
others I haue aduentured
to publish this Dis-
course.

FINIS.